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author's argument, or to pronounce an opinion as to their general validity. An argument based on naturalness of setting and content is always conditioned by one's definition of "natural," and so in the nature of the case must always contain a strongly subjective element. Spitta's discussion is not free from this limitation; nevertheless at many points one must recognize the force of his reasoning. But whether the data will bear out the full reconstruction of his proposed *Grundschrift* seems to us rather doubtful. However this may be, he certainly has done scholarship a service by calling a halt upon the prevailing tendency to dismiss Lukan tradition as of undoubtedly secondary character. We should be glad to have the author present us with a similar study of the remainder of Luke's Gospel, especially 9:57—18:14.

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ABBOTT'S STUDY OF THE ODES OF SOLOMON

The signs of the times in present-day study of the New Testament and early Christianity point to an ever-increasing use of Jewish literature and tradition, meaning thereby not only the well-known Apocrypha and Pseudepigrapha, for the most part translated into Greek and adapted and adopted by the early Christians themselves, but the specifically Jewish targums, Midrash, and Talmud as well. The latest (IX) volume of Edwin A. Abbott's *Diatesarica* is a good example in illustration of this tendency. The title¹ is somewhat misleading. For neither is the major portion of the book devoted to throwing light on the gospel, nor is the book such light and pleasant summer reading as the title suggests. As a matter of fact Mr. Abbott's work presents us with the most detailed and comprehensive commentary yet written on about a dozen of the Odes of Solomon, so encyclopedic, so full of material and suggestion, that it is quite impossible to do justice to the volume in a brief review.

To give a brief summary of the contents, though this will barely indicate the vast amount of material presented: A preliminary statement of 17 pages (vii—xxxiii) is followed by a 23-page preface (xxxiv—lxi). A table of contents (lvii—lxii), including a list of 37 longer footnotes, and a tabulated statement of references and abbreviations conclude the introductory portion of the book. The main body of the book contains 416 pages (with much fine print) of exhaustive commentary on Odes 1—11 and 13. A more cursory examination of the difficult Ode 23 follows on

¹ *Light on the Gospel from an Ancient Poet.* By Edwin A. Abbott. Cambridge: University Press, 1912. lxiv+602 pages. 12s. 6d. net.

pp. 417-56, and the concluding remarks cover the pp. 457-77. Five appendices follow on pp. 478-560, the most important being No. IV, which gives, in English, a complete statement of the readings of Codex N, as published by Mr. Burkitt in the *Journal of Theol. Studies*, XIII (April, 1912), 372-85, but not yet including, unfortunately, the additions and corrections of Duncan Willey in the same journal, XIV (January, 1913), 293-98. Four very good indices, pp. 563-602, put the finishing touches on the erudite volume.

The method followed by Mr. Abbott was "to ask about every sentence, and in some sentences about almost every word" "Is there anything in Scripture about which the writer appears to be thinking?" By Scripture Mr. Abbott means, not Scripture as now understood by modern interpreters, nor scripture as understood by the original writers, but Scripture, chiefly Old Testament, as understood in the first century A.D., in so far as this may be gathered from the Talmud, the Midrash, Philo, and other early writers, especially those who retain some traces of Jewish thought. In this manner has Mr. Abbott sought to trace the elusive allusions of the Odes to their source, and by this means he has gathered a truly colossal amount of material. In fact the criticism must be rather that there is too much than too little, that along with the building-blocks not a few chips have been retained. Of course, this too has its good side: the volume cannot but be a perfect mine for future interpreters. The arrangement, also, in paragraphs numbered consecutively throughout the nine volumes of Mr. Abbott's *Diatessarica* (in this volume 3636-3999 [III], 16), together with the somewhat heavy style of the author, make the book rather a work of reference than a volume for consecutive reading. Perhaps this was in part what it was intended for.

As to Mr. Abbott's own conclusions, it is to be expected that not everyone will agree with them. In matters of detail: it will not be as easy for everyone to arrive at the "son" of Ode 3:9 through Deut. 18:15 as it seems to be for Mr. Abbott; nor will everyone see so close a parallel between Ode 4 and the life of Abraham as Mr. Abbott sees. In general: one may differ from the author's opinion, expressly characterized as a provisional one, that there is no valid evidence for a Greek original, from which this Syriac translation was made, and from his positive conjecture that the Odes were written as a sequel to the Psalms of Solomon, and like these originally in Hebrew. Very significant are the words in which the author of the Odes is described as "a Jew on the point of becoming a Christian or a Christian fresh from the condition in which

he thought as a non-Christian Jew," and (on Ode 4) "The author has advanced beyond the utmost limit of mystical Essenism into mystical Christianity." In regard to unity of authorship and non-interpolation Mr. Abbott agrees with the opinion which seems to be prevailing. As to date Mr. Abbott contends for the turning-point of the first century, soon after the accession of Nerva. Against this the case which Dom Connolly tries to make for dependence of the Odes upon the *Descensus ad Inferos* in the *Gospel of Nicodemus* does not seem to the reviewer to be proved. A renewed reading of the Odes has strengthened the first impression of the present reviewer that these odes belong to the fresh and inspired enthusiasm of the earliest age of Christianity, perhaps to those enthusiastic, pre-Montanist circles, in part Jewish (cf. Apc. Jo., Ignatius, Justin Martyr), in Asia Minor which produced the Johannine literature.

In conclusion perhaps a few remarks of the reviewer's own will not be amiss. The parallelism between Ode 28:8, 14 and 41:8 is as close and as notable as other parallelisms that have been pointed out within the Odes. Has the alliteration and assonance in Teth in Ode 35 been noted? If in Ode 38:8 "the torments which imagine (prefigure) the fear of death" seems impossible, the reading --- for --- is suggested. In 38:14 --- should be translated "mind," a good old Syriac usage, especially in translation of Old Testament Hebrew (cf. Payne-Smith, *Thesaurus*, 1877). For Ode 38:17 a close parallel is found in Isa. 49:16. In 38:21 --- for --- seems the natural reading. Finally may we hope that in the next edition of the Odes in Syriac the need expressed by Mr. Abbott may be met and the material by him and others gathered may be utilized by the addition of an index of Syriac words and by a marginal apparatus of parallel passages from biblical and other literature?

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GUIGNET'S STUDY OF GREGORY NAZIANZEN

When a coterie of able French scholars sets to work upon the historic appreciation of the brilliant Christian rhetors of the fourth and fifth centuries, the result is a happy combination indeed. The swan song of that ancient Mediterranean world of plastic Grecian beauty will surely strike in the Gallic mind and temperament a warmer answering chord, than it could hope to find in the deliberate, serious-minded Teuton or the precise, matter-of-fact Anglo-Saxon. Eduard Norden in his *Antike Kunstprosa* has confessed himself much indebted to the nice observations